
IMPRIMATUR.

Ex Aedib. *Lambeth.*
Mar. 2. 1686.

Guil. Needham RR^{mo}. in Christo
P. ac D. D. *Wilhelmo* Archie-
pisc. *Cantuar.* a Sacr. Domest.

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A
VINDICATION
OF THE
Church of England
From the foul Aspersions of
Schism and Heresie
Unjustly cast upon Her by
The Church of Rome.

P A R T. II.

*—After the way which they call Heresie, so worship I the God of my
Fathers, believing all things which are written in the Law and the
Prophets. Acts 24. 14.*

L O N D O N,

Printed by J. H. for Luke Meredith, at the King's Head at
the West End of St. Paul's Church-Yard. MDCLXXXVII.

INDICATION

Church of England

to the Lord's Supper of

Scholarship and Heresie

Unjustly cast upon Her by

The Church of Rome.

PART II

Printed by W. Atterbury, at the Press of the
University of Cambridge, 1714.

LONDON

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A

VINDICATION

OF THE

Church of England, &c.

The INTRODUCTION.

Heresie is a crime of so crimson a dye, so heinous in it self, and of so dangerous and destructive consequence both to the Heretick himself, and to others; that, without great, plain and pregnant proof, to charge any Christian, or Society of Christians therewith, doth evidently betray a rash, censorious, malicious and unchristian temper in them that doe it. I cannot but wonder therefore that the Church of Rome, upon so light and insufficient grounds, should be so liberal in bestowing this Character upon the Church of England, and those of her Communion. Ludovicus Vives one of their own Men did long since complain of this, saying, *Hæresis nomen rebus levissimis impingitur, &c.* De corrupt. artib. The name of Heresie is laid upon every light matter; so would the Scotists deal with the Thomists, if the custome of the Schools had not made the name so familiar. It is a good caution, and worthy to be attended to, which Alphonsus de Castro, another of their own Doctors, gives in this case, *Idcirco fit, &c.* De Hæres. l. 1. c. 7. p. 79. Therefore it happeneth that they who so rashly

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pronounce

pronounce and call every thing *Hereſie*, not conſidering what or whereof they ſpeak, are often ſmitten with their own dart, and fall into the ſame pit which they themſelves had digged for others. For this I ſhould rather call *Hereſie*, to advance the Writings of Men unto the ſame degree of honour with the Word of God; which they do, who think it altogether as impious to diſſent from them, as from the Scriptures of God.

We freely confeſs, with St. Auſtin, *Errare poſſumus*, We may miſtake and be in an error; but we as fully reſolve, with that holy Father, *Hæretici eſſe nolumus*, We will never be guilty of *Hereſie*. We have too great an abhorrence for it, and are too well acquainted with the miſchief of it, to run our ſelves upon that rock. We are well ſatisfied how dangerous and deſtructive *Hereſie* is. It withdraws men from the way of Truth, and makes them enemies and blaſphemers of it: It excludes men from the Kingdom of God, and makes them become men of corrupt minds, and reprobate concerning the Faith. Nor is it only hurtfull to thoſe that are guilty of it, but to others alſo. For, It doth grievouſly diſturb and trouble the peace of God's Church, by ſtirring up ſtriſe, contention, emulation and diviſion among the members thereof. It ſeduceth unwary Souls, and betrays them to their own ruine and deſtruction. It weakens the authority of Holy Scriptures, and deprives men of the profit and advantage thereof, by perverting ſometimes the ſenſe, and ſometimes the letter of thoſe Sacred Writings. In a word, it makes the Chriſtian Religion to be evil ſpoken of among thoſe who are without.

Defenſ. Apolog. Eccl. part. 1. chap. 7. diviſ. 2. p. 43. Biſhop Jewel gives us a ſhort but full deſcription of it, when he tells us, *Hereſie* is a forſaking of ſalvation, a renouncing of God's grace, a departing from the body and ſpirit of Chriſt.

Theſe are our Sentiments of the ſin of *Hereſie*, and if our Adverſaries can draw a Character more black, we ſolemnly

firmly promise, and seriously declare, that, so far as it is true, we are ready to joyn with them. And after all this can any one suspect that we should be in love with Heresie ?

But whether we be or no, it matters not, so long as the Church of Rome, which thinks her self infallible, is pleased to charge us therewith, to fix that title upon us, and as such to represent us to the World. How justly, or unjustly rather this foul aspersiō is cast upon us, will be enquired into in the following discourse, the design of the Authour therein being, to vindicate the Church of England therefrom, which if he shall be so happy as to doe, then will it appear that the Church of Rome was mightily mistaken in her Censure, and that will be no small flaw in her Infallibility; but if upon a fair and full debate it shall plainly appear, that they who so rashly pronounce and call us Hereticks, be themselves the guilty persons, then will it highly concern them (if they have any care of their Souls) to consider how deeply they are wounded with their own dart; and how low they are fallen into that Pit which they ha^e digged for us; that so by a true and timely repentance they may rise again.

SECT.

S E C T. I.

Of Heresie.

IN order to a right stating of the true and genuine Notion of Heresie ; it will be requisite to consider both the Importance of the Name, and the Nature of the Thing.

*Αἵρεσις ab
Αἵρεω vel
Αἵρέομαι.*

The word Heresie is a Greek word, and admits of many, and those different significations, as *Scapula* informs us out of several Authours. To reckon them all up, would wast too much time and paper, and conduce but little to the design in hand ; I shall therefore onely mention three.

*In Epit.
Basilii.*

1. I find it sometimes rendered, conquering or subduing, thus it is used by *Herodot.* and *Thucyd.* in whom we meet with these expressions. *Αἵρεῖν πόλιν*, to subdue a City, and *αἵρεσις πόλεως*, the taking of a City, and thus it is used by *Greg. Naz.* *ὡς ἡμᾶς γὰρ ἔχ' αἵρήσεις*, Thou shalt not overcome us.

*In Epist.
ad Galat.*

2. It is sometimes rendered Election or Option, as appears by these expressions, *αἵρεῖσθαι φίλους*, to make choice of friends, *αἵρεῖσθαι τὴν ὁδὸν*, I choose my way, *αἵρεῖσθαι δικαστὴν*, to choose a Judge, *περὶ τὰς αἵρέσεις τῆς περὶ γράμματα ἀμαρτάνοντες*, erring in the very choice of things, *αἵρεσις σερατηγῶν*, the Election or Creation of an Emperour. And thus *St. Hier.* useth it, where he saith, Heresie, in Greek, *αἵρεσις*, which signifies Election, because every one chooseth to himself that discipline which he thinks best.

3. Sometimes it denotes a Sect or sort of men, who having espoused an opinion different from the received opinion

opinion of all others, do tenaciouſly hold the ſame. Thus is the word uſually taken by Philoſophers, and Divines; *Galen* meeting with ſome of his own profeſſion, who both in their opinions and practice, differed from him, and the whole body of Phyſicians at that time, yet uſed ſome method, and did not altogether ſwerve from the rules of Art, calls it *μεθοδικὴν ἀρεσκιν*, a *Methodical Hereſie*. And finding others who obſerved no method, nor pretended to underſtand the reaſon of things, or the natural cauſes of Diſtempers, but practiſed by ſome receipts which they had got, and which by uſe and experience they had found in ſome caſes to be very advantageous, and therefore boldly, though blindly, went on in ſo doing; this he calls *ἐμπειρικὴν ἀρεσκιν*, an *Emperical Hereſie*, or the Hereſie of Quacks and Empericks in that profeſſion. And in this ſenſe, we find the word uſed by Eccleſiaſtical Writers; who by Hereſie do generally underſtand an Opinion which is not agreeable to the Orthodox Faith; and whoſoever doth eiſpouſe ſuch an Opinion, boldly teaching and obſtinately defending the ſame, is by them always reputed an Heretick.

Thus have I ſhown you the importance of the Word, and in what ſenſe it is uſed by Eccleſiaſtical Writers; and now I come to conſider the nature of the thing imported thereby: which we may partly learn from ſuch as have written upon that Subject, but beſt from the Holy Scriptures. When Men entertain Opinions contrary to thoſe which the Catholick Church holds and believes, *That is Hereſie*, ſaith St. *Auguſtine*. Aug. contra Faust.

And whoſoever, for the ſake of any temporal profit, and eſpecially for the advancement of his own Glory and Grandeur, doth forge and follow falſe and new Opinions, he is an Heretick, ſaith the ſame Holy Father. Aug. de Definis.

Idem ibid. And whosoever doth obstinately defend that new Errour which he hath embraced, he is an Heretick.

Th. Aq. 22. qu. 11. art. 1. c. Heresie is a kind of Infidelity, belonging to them who profess the Faith of Christ, and corrupt the Doctrines thereof, saith their Angelical Doctour.

Idem ibid. art. 2. c. Heresie is conversant about those things which are of Faith; viz. the Articles of Faith, and such things as follow upon them, and consists in an obstinate dissent therefrom, saith the same Doctour.

In Enchirid. c. 11. p. 141. n. 2. He that obstinately believes what is contrary to the holy Catholick Faith, is an Heretick, if he be baptized, saith their *Navar.* Doctour.

Catech. ad Parochos. part. 1. in expos. art. 9. Symboli p. 76. n. 2. Whosoever neglecting the authority of the Church, doth defend wicked opinions with a wilfull and obstinate mind, is to be called an Heretick, saith the *Trent* Catechism.

Ibid. n. 3. ad calcem. And what we are to understand by the name of Church, the same Catechism afterwards informs us, and quotes *St. Augustine* in *Ps. 49.* for it, telling us, that by *Church* we are to understand the faithfull people dispersed through the whole world.

Aug. ad Quodvult Deum. Epist. 2. Though none of these will perhaps pass for an exact Definition, if examined according to the strict rules thereof; nor it may be were ever intended as such; (for as for *St. Aug.* he freely confesseth, That to express by a regular Definition what Heresie is, or what thing it is that makes an Heretick, in his judgment, is either impossible, or very difficult) yet may they pass for good Descriptions, whence we may learn what notion they had of Heresie in those days, and what it was that in their judgment, did make a man an Heretick.

From *St. Aug.* we may learn that there are three things necessary to make up an Heresie.

1. To believe such things as are not believed by the Catholick Church.

2. To

2. To broach those false and new opinions, and thereby endeavour to make a party, for some secular advantage; especially for the sake of ones own glory and grandeur.

3. To defend those false and new opinions with obstinacy.

From their own Angelical Doctour we may learn, that there are four things necessary to make a man an Heretick.

1. He must be one that professeth the true Faith.

2. He must corrupt the Doctrines of that Faith.

3. He must dissent from some known established Article of the Faith.

4. His dissent must be maintained with obstinacy.

From their *Navar.* Doctour we may learn that there are three things necessary to make an Heretick.

1. He must be one that is baptized, *i. e.* admitted into the membership of Christ's Church, and who by himself or others, or both, hath made profession of the holy Catholick Faith.

2. He must be one that hath embraced some false and new opinions which are contrary to that Holy Catholick Faith.

3. He must be one that doth believe and maintain those false and new opinions with obstinacy.

From their *Trent* Catechism we may learn who may properly be called an Heretick.

1. He must be one that doth neglect and despise the Authority of the Church.

2. The Authority which is neglected or despised by him must be the Authority of the Catholick Church diffusive, *Ecclesia est populus fidelis per universum orbem dispersus*, are the words of that Catechism, quoted out of St. *Augustine* in *Pf.* 49.

3. He must be one that holdeth and defendeth wicked opinions in despight and defiance of that Authority.

4. He must hold and defend those wicked opinions with a wilfull and obstinate mind. B 2 Thus

Thus far may we learn the nature of Heresie from these Authorities, which are such, as I suppose, our Adversaries will not disown; and if upon any of these severally, or all of them joyntly, they think fit to implead us, we are ready to join issue with them: and if by any of these they can make it appear that we are guilty, we do solemnly promise, that, by God's grace assisting us, we will repent and amend; and, I would willingly hope that they would be so ingenuous on their parts as to doe the same.

But before we proceed any farther, let us see what is more to be learn'd of the nature of Heresie out of the Holy Scriptures.

St. Paul writing to the Church of *Corinth*, tells
 1 Cor. 11. them that *there must be Heresies among them, that they*
 19. *which are approved, may be made manifest.* The rise of
 which Heresies is intimated in the verse immediately
 V. 18. preceding, where he saith, *For first of all, when ye come*
together in the Church, I hear that there are dissensions
among you, &c. Dissension is the first and greatest evil,
 being the Source and Original of all others; for from
 thence proceed strifes, debates, envyings, evil-speaking,
 and all manner of contention; by means whereof the
 Unity of the Church is broken, her peace disturbed,
 and her Members crumbled into parties and factions.
 Then doth every party set up for it self, and for the
 sake of its own glory and grandeur endeavours to in-
 large its bounds, by alluring others to joyn with it.
 This it can never hope effectually to accomplish with-
 out having something new to present them with; and
 therefore all Heads are at work to forge and soment
 some new and plausible, though false opinion; which
 being once broached, must obstinately be defended,
 and so commenceth Heresie.

Thus we see the rise and original of Heresie, the
 dangerous and destructive consequence whereof the
 same

same Apostle acquaints us with, who in his Epistle to the Church of *Galatia*, reckoneth Heresies among the works of the Flesh, and tells us, *that they who doe such things, shall not inherit the Kingdom of God.* Gal. 5. 19, 20, 21. And on this account is it, that St. Peter gives them that dreadfull Epithet, calling them damnable Heresies. For, saith he, *There were false Prophets also among the People, even as there shall be false Teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.* 2 Pet. 2. 1. From this Text it is plain, that the Introducers of Heresie, and the Ringleaders of Hereticks, are false Teachers; and these false Teachers in the time of the Gospel, are compared to false Prophets in the time of the Law. To know therefore, and rightly understand, who those false Prophets were, and what they did to deserve that title; may possibly afford us some light, by which to discover those false Teachers who privily bring in these damnable Heresies; and not onely so, but in some measure also acquaint us with the nature of those Crimes.

He who by signs and lying wonders sought to turn away the People from the way, which the Lord their God had commanded them to walk in, or perswade them to pay their Religious Service and Worship to any other Being, but onely the true God, was thereby known to be a false Prophet, not to be attended to, but severely punished. Deut. 13. 1, 2, &c.

Whosoever shall presume to speak a word in the Name of God, which God hath not commanded him to speak, or shall speak in the Name of other Gods, the same is a false Prophet, and by the sentence of Almighty God adjudged to death. Deut. 18. 20.

Those who come unto you in sheeps clothing, but inwardly are ravening Wolves. Who speak lies in Hypocrisie, having their Consciences seared with an hot Matth. 7. 15. 1 Tim. 4. 2.

2 Tim. 3. 5. Iron. Who have a form of Godliness, but deny the power thereof. They are false Prophets, and to be rejected by us.

Rom. 16. 17, 18. Those who cause divisions and offences, contrary to the Doctrine which we have learned, they serve not our Lord Jesus Christ, but their own Belly; and by good words and fair speeches deceive the simple. These are false Prophets or false Teachers, and ought to be marked and avoided by us.

Thus have I given you a short Character of false Prophets out of the Holy Scriptures, to whom St. Peter compares false Teachers in the time of the Gospel: And by this you may easily discern them; for, if you find any at this day so teaching and so doing, as they then taught and did, you ought to mark them for false Teachers, and such whose business it is to deceive you, and privily bring in damnable Heresies.

But there is one place of Scripture more, in which we have a more particular account of the Nature of Heresie, and from which we may more plainly learn what it is that makes an Heretick. And that is in St. Paul's Epistle to Titus, where he gives him this direction. *A man that is an Heretick, after the first and second admonition, reject: Knowing that he that is such, is subverted, and sinneth, being condemned of himself.*

Tit. 3. 10, 11.

In this place St. Paul directs Titus, and not onely him, but all the Governours of the Church, how to deal with Hereticks; and instructs both them and us, what Heresie is, and what it is that makes an Heretick.

Hereticks are to be dealt with in this manner, 1. They are to be admonished, *i. e.* they are by the Governours of the Church to be warned to forsake that or those errors which they have espoused. For that they are in an Error is implied, otherwise there would be no occasion for an admonition, 2. That admonition is to be repeated, *i. e.* they are to be admonished a first and second

second time, 3. If they continue obstinate after the first and second admonition, they are to be rejected; *i. e.* the Censure of the Church is to pass upon them, and they are thereby to be cast out of the Society of Christians, and avoided, lest others should be infected by them.

What Heresie is, or what it is that makes an Heretick, he likewise teacheth us, when he describes the Heretical man he here speaks of: 1. A man that is an Heretick, is one that is *subverted*, *i. e.* one that is gone ^{Εξίσχυται} astray, who hath turned aside from the right path, forsaken and corrupted the true faith. Thus their own ^{Lyra in loc.} *Lyra* understands it, saying, A man that is an Heretick is one, who having received the Catholick Faith, doth afterwards corrupt it. And with him the ^{Gl. Ord. a. pud Lyr.} ordinary Gloss agreeeth, telling us, he is an Heretick, who, by the words of the Law, opposeth the Law it self; and puts his own sense thereupon, that by the Authority thereof, he may strengthen himself in the naughtiness of his own mind. 2. A man that is an Heretick, is one that sinneth, *i. e.* one that *sinneth* knowingly, ^{Αμαρτάνει} faith the *Int. Gl.* Or as the word imports, one who is fallen from the way of Truth, and hath embraced the way of Error; violently opposing the one, and obstinately defending the other. 3. A man that is an Heretick, is one that is *condemned of himself*. For that Faith which he once received and owned as true, he now opposeth and condemneth as false, saith *Lyra*, in ^{Loc.} *Loc.* Or because he commendeth Error, and reproacheth Truth, saith *Gl. Ord.*

Having thus considered both the importance of the word, and the nature of the thing I am treating of, I shall now adventure to lay down this short, but full and comprehensive Definition of it.

Heresie is an Error in the Foundation of Religion, openly taught, and obstinately defended.

I call Heresie an Error in Religion, to distinguish it from Philosophical Errors; for those, according to the strict Ecclesiastical notion of the word, cannot fall under that Head. As also to difference it from Schism, for though Schism be an Error, yet is it not properly an Error in the Faith: It concerns not the Doctrine, but Discipline of the Church; *i. e.* Manners, Order and Government. I call it an Error in the Foundation of Religion, to distinguish it from Errors in the less considerable parts of Religion. For in speculative points, such as are matters of Controversie, or mere School-niceties, relating to times or places, or other Circumstances of Religion, not being plainly delivered in the word of God, nor can be proved thereby; Men may safely differ, in their opinions, without incurring the Guilt of Heresie. I say, this Error must be openly taught, because though men may be Hereticks, by espousing some fundamental Error, and tenaciously holding the same; Yet so long as they keep their opinion to themselves, and do not endeavour to infect others therewith, they are no Hereticks in the Eye of the Church. The Church can take no cognizance of their thoughts, nor pass any Judgment upon them. In this case, they stand accountable onely to God, and their own Consciences. Lastly, I say, that this Error must be defended with obstinacy, to distinguish it from bare Error. For though a man be, (as all men are subject to be) in an Error, yet if he be willing to be instructed, and, upon better information, to relinquish his Error, he cannot be said to be an Heretick.

Having thus stated the notion of Heresie, I shall now proceed to consider how far it is applicable to the Church of *England*; and for this purpose I shall take the Definition in pieces, and consider each part severally.

1. *Herésie is an Errour in Religion.*
 2. *It is an Errour in the foundation of Religion.*
 3. *This Fundamental Errour must be openly taught.*
 4. *It must be obstinately maintained.*
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S E C T. II.

I. *Herésie is an Errour in Religion.*

THAT every Herésie is an Errour, and an Errour in Religion, will be owned by all; but that every Errour, or every Errour in Religion, is Herésie, must not be granted; for Errour and Herésie are not terms convertible. It will be necessary therefore to explain this part of the Definition; *i. e.* to see what it is we stand charged with, before we go about to discharge our selves of it.

By Religion here, I understand *that Faith which* Jude v. 3.
was once delivered to the Saints, and for the maintenance of which we are commanded earnestly to contend; or that common Christianity which we have received from Christ and his Apostles, which we all do, or ought to profess and defend. And by Errour here, I understand an Opinion, which is contrary to, or at least not agreeable with that Faith and common Christianity. Every Errour supposeth a Rule, and an aberration from that Rule: for what is Errour, but a wandring out of the right way, mistaking one thing for another, esteeming that false which is really true, or that true which is really false? Herésie therefore being an Errour in Religion, must be a going astray
C
from

Heb. 12. 2.

John 5. 39.

2 Tim. 3.

14, 15, 16,

17.

from that Rule, which the Author of our Religion hath given us to walk by. Now, who is the Author of our Religion but he who is styled *the author and finisher of our faith*, viz. *Jesus Christ the righteous*? And what standing Rule hath he left us to go by, but only the holy Scriptures? These, we are told, *are able to make us wise unto salvation, and to make the man of God perfect*. And what can we desire more? Heresie therefore must be such an Error in Religion, as is against the truth of God's word, being neither contained therein, nor to be proved thereby. And whosoever is guilty of such an Error, and proceedeth openly to teach, and obstinately to defend the same, the whole guilt of Heresie, and all the mischievous consequences thereof will lie at his door.

And now let us see how far this first part of the Definition doth affect the Church of *England*: Doth she not embrace the Faith which was once delivered to the Saints? Is it not that which she doth so earnestly contend for? doth she not profess that common Christianity which she hath received from Christ and his Apostles? doth she not own *Jesus Christ* to be the authour and finisher of her Faith? and the holy Scripture to be the rule of her Religion? Doth she teach any Doctrine that is not agreeable to the Word of God? or profess any Error that is contrary to the Truth thereof? If she do let her Adversaries implead her, and if she cannot defend her self, she will be so far from being obstinate, that she will readily own her fault, and, by God's assisting grace, repent and reform. But if they cannot justly charge her with any of these things, let them for shame forbear their ungrounded clamour against her, as an Heretical Church.

The Innocency of the Church of *England* in this point will manifestly appear if we consider what she doth publickly profess, and teach her Children to believe, in her Articles of Religion.

I. She

1. She doth declare her Belief, That the holy Scripture containeth all things necessary to salvation. *Art. 6.*

2. That whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation.

3. That the three Creeds, viz. The *Nicene*, the *Art. 8.* *Athanasian*, and that which is commonly called the *Apostles* Creed, ought thoroughly to be received and believed; because they may be proved by most certain warrants of holy Scripture.

And after such a Declaration as this, with what face can the Church of *Rome* charge her with the guilt of Heresie? The Church of *England* indeed is so modest, as not to challenge to her self an Infallibility as that of *Rome* unwarrantably doth; She is willing to acknowledge that she may err, but she as firmly resolves that she will never be obstinate in an error, and therefore cannot be justly burdened with the guilt of Heresie.

S E C T. III.

II. *Heresie is an Errour in the Foundation of Religion.*

THE Church of God is said to be built upon the *Eph. 2.20.* Foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone. Where, by the Foundation of the Apostles and Prophets, St. Paul *Lyr. in loc.* means (as their own *Lyra* informs us) the Doctrine of the Apostles and Prophets; the one foretelling, and the other preaching Christ Jesus. And the same Apostle tells us, That, As a wise Master Builder he had laid the *1 Cor. 3.10.*

2 Tim. 2. 19. *foundation, i. e. (saith Lyra) the Faith of Christ, and none other; which Faith worketh by love.* And in another place he saith, *The foundation of God stands sure, i. e. saith Lyra, Fides Resurrectionis, the Faith or Doctrine of the Resurrection.* These Scriptures will help us to explain what we mean by the foundation of Religion in this part of the Definition, viz. some principal and fundamental point or points of Faith; or, as their own angelical Doctour styles them, some Article or Articles of Faith, or some Doctrines which necessarily follow therefrom. And by an Errour in this Foundation, I understand, not only a dissenting therefrom, but also a making of something to be Religion, or an Article of Faith which really is not so. And whether we be guilty of such an Errour I leave to the impartial Reader to judge, when he hath carefully perused these Papers.

Th. Aq. 22. qu. 11. art. 2. c. That the Church of *England* is not guilty of any such Errour, methinks is very plain: For, she doth publicly declare, That whatsoever is not read in the holy Scriptures, (which contain the Doctrine of the Apostles and Prophets, and the Faith, or common Christianity, which was once delivered to the Saints) nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation. She also receiveth the three ancient Creeds, and teacheth her Children to receive and believe every Article therein. And whilst she doth this, with what colour can the Church of *Rome* brand her with Heresie, or charge her with an Errour in the foundation of Religion? A general charge without any particular instances will not doe, to such an one this general answer may suffice; and when our Adversaries think fit to descend to particulars they may be further considered.

S E C T. IV.

III. *This fundamental Error must be openly taught.*

THE Church cannot, and therefore doth not pretend to take cognizance of the thoughts of mens hearts ; that is the sole prerogative of Almighty God, who is the searcher of hearts and trier of reins. By the law of God a false Prophet or dreamer of dreams was to be slain, but then he must be such an one as had endeavoured thereby to seduce the people from the worship of the true God, *Deut. 13. 1, 2, 3, &c.* And our Saviour tells us of some who should be called the least in the kingdom of Heaven ; *i. e.* should have no place in the Church, but be cast out of it as rotten and unsound members. And that we may not be ignorant what sort of men these are, he describes them to us, telling us, They are those who break his commandments, and teach men so. *Matt. 5. 19.* And St. Peter tells us of some who *should privily bring in Damnable Heresies*, and these he calls *False Teachers*, *2. Pet. 2. 1.* And St. Pauls tells us of some who caused divisions and offences in the Church, whom he warns us to avoid ; but how shall we shun them unless we know them ? He therefore gives us their character, telling us, they are such as *by good words and fair speeches deceive the simple.* *Rom. 16, 17, 18.* These instances may sufficiently justify this expression, and shew you that it is not without cause that I have given it a place in the Definition of Heresie. For, though a man have not only a kindness for some heretical opinions, or fundamental errors, but do heartily espouse and embrace them ; yet so long as he keeps all this lockt up in the cabinet of

of his own breast, he is not censurable for it ; nor can any one, without great rashness, pronounce him an Heretick ; for, not to be, and not to appear, *in foro Ecclesiæ*, are the same. Heresie then, which is so great and heinous a crime, an error so mischievous to the Church of God, and of so dangerous consequence to the Heretick himself, ought certainly to be very well proved, and made mighty clear and manifest, before it be charged upon any man, or any society of men who profess Christianity. For though every Heresie be an Error, yet every Error is not Heresie ; It must be an Error in Religion, and in the foundation of Religion too, and that fundamental Error must be divulg'd and openly taught, *i. e.* there must be an endeavour to instill the poison of it into others, thereby to seduce and withdraw them from fundamental Truth and Holiness, and all this must be own'd stoutly, and maintain'd obstinately, before it can merit the name of Heresie.

Till therefore the Church of *Rome*, by plain and undeniable Arguments, hath proved all this particularly upon the Church of *England*, she cannot without great rashness and presumption charge her with it. A general imputation, without particular proofs, will amount to no more than a malicious scandal, which will betray a great want of true Christian charity in them, and the weight thereof will at last fall heavy upon their own heads. For, as one of their own Doctors saith, Those that so rashly pronounce and call every thing Heresie, not considering whereof they speak, are often stricken with their own dart, and fall into the same pit that they themselves had digged for others.

So far is the Church of *England* from openly teaching any fundamental error in Religion, that she neither is nor can be proved guilty of any such, as is made appear in the preceding Section. She teacheth nothing but the pure Word of God, nor receiveth any thing as an

Article

Article of Faith, or necessary to Salvation, but what is contained in holy Scripture, or may be proved thereby, and therefore cannot be justly charged with the guilt of Heresie upon this account.

S E C T. V.

IV. *This fundamental Errour must be obstinately defended and maintained.*

THIS is the last part of the Definition, and that which gives spirit and life to all the rest; for though we should be guilty of Errour, and of Errour in Religion; yea though that Errour should be a fundamental one, and openly taught by us; yet if we be not obstinate therein, but upon fair and full conviction are willing to reform our Judgments, and relinquish the same, we cannot be justly burdened with the guilt of Heresie.

Such is the modesty of the Ch. of *England*, that she doth not believe, much less boast her self to be infallible, as the Ch. of *Rome* unwarrantably doth. As the Church of *Jerusalem*, *Alexandria* and *Antioch* have erred, so she, or any other particular Church may err; but such is her piety and humility, that she is very desirous of, and always ready to receive better information, and thereupon to reform and amend her Errours. She is, and ever hath been willing to submit all her Doctrines to be tried by the touchstone of God's Word, by the primitive Doctours and Pastours of Christ's Church, and by the four first General Councils; and therefore, without great injustice, cannot be thought to be obstinate or contumacious.

To make a Fundamental Errour become Heresie, two things you see are required.

1. *That Fundamental Errour must be defended.*
2. *It must be defended with obstinacy.*

SECT.

S E C T. VI

I. *Of Defending a Fundamental Errour.*

TO be guilty of a fundamental Errour in Religion is a great and dangerous crime, but to persist in it and undertake the defence of it, renders it yet greater and more dangerous; for Religion is that upon the due observance of which depends all our happiness here, and all our hopes of happiness hereafter; and therefore to mistake therein, is like an errour in War, which is hard to be retrieved; but to go on in so doing, and set our wits upon the rack to invent arguments to maintain it, is to form weapons against our selves, with which to batter down all our hopes of future felicity. Yet even this may admit of some alleviation, for if those who embrace those errors be fully perswaded that they are that Faith which was once delivered to the Saints, then are they obliged earnestly to contend for them; or if in the defence thereof they do not contend so much for victory as for truth, being ready, upon better information, to relinquish them; or if by the misfortune of an ill education or otherwise, they be prepossessed therewith, and only hold them till they are better instructed, not being averse to hearken thereto; such an Errour, or such a defence of it will not amount to Heresie.

But, God be thanked, the Church of *England* hath no need of any excuse in this case; for she receiveth nothing as an Article of Faith, but what is contained in holy Scripture, nor defends any Doctrine but such as may be proved thereby; and therefore it is a manifest injury, and malicious scandal in those who charge her with the defence of any fundamental Errour in Religion. 'Tis true, she contends earnestly, but it is for the Faith that was once delivered to the Saints. She strenuously
defends

defends the Religion which she professeth, but it is because she hath received it from Christ and his Apostles, and because it is well warranted by the Word of God. And if this be Heresie, then is she guilty of it; if not, then is she unjustly charged with it by the Ch. of Rome.

S E C T. VII.

II. Of defending a fundamental Error with Obstinacy.

HOW dangerous it is to espouse a fundamental Error in Religion, and how much more dangerous it is to engage in the defence and maintenance of such an error, I have already told you; But if that defence be managed with stubbornness and obstinacy, it renders the matter not only more dangerous, but very desperate.

Seest thou a man wise in his own conceit? there is more Prov. 26.
hope of a fool than of him, saith the wise Solomon. If a ¹².

fool offend it is usually out of ignorance, but the sin of the other commonly proceeds from malice; a fool sometimes will be counselled, but he that is wise in his own conceit, shutteth both his eyes and his ears against all advice and instruction. And of such St. Hilary saith

well, They (*i. e.* fools) forasmuch as they know not the Truth, may have their salvation in safety, if afterward they believe; but all hope of salvation is shut from thee

(*i. e.* who art wise in thy own conceit) because thou deniest that thing which thou canst not chuse but know.

This is the case of him who obstinately defends a fundamental error in Religion; and it is this stubbornness and obstinacy that doth complete and perfect his Heresie, and by reason whereof he is justly styled an Heretic. But to make a man so obstinate as to deserve this title, two things are to be supposed; *viz.* Admonition and Conviction. 1. That he hath been admonished,

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and

and that more than once, of the evil of his way, of the danger of it, and of the necessity of leaving it. 2. That he is convinced in his own mind of all this. These two are expressly contained in that direction and advice which *St. Paul* gives to his Son *Titus*. *A man that is an Heretick, after the first and second admonition, reject; Knowing that he that is such, is subverted, (or perverted) and sinneth, being condemned of himself,* Tit. 3. 10, 11. Seeing therefore these two are so necessary to complete the character of an Heretick, it may not be amiss to take a view of them severally, before we apply the Character.

S E C T. VIII.

Of Obstinacy in Error against Admonition.

THAT men in Error ought to be admonished will be own'd by all, and that in case of Heresie the Admonition is to be repeated, is plainly intimated by *St. Paul* in his advice to his Son *Titus*, already quoted. And in what manner, and by whom this Admonition is to be given, our Saviour's Rule in the case of trespasses and offences between brethren, will very fully instruct us; which is this. *If thy brother trespass against thee, go and tell him his fault between thee and him; if he hear thee thou hast gained thy brother. But if he hear thee not, take with thee one or two; that by the mouth of two or three witnesses, every word may be confirmed. And if he refuse to hear them, tell it unto the Church; and if he refuse to hear the Church, let him be unto thee as an Heathen, and a Publican.* Where we may observe, that our Saviour speaks of a twofold Admonition; viz. one that is to be given in private, and in a brotherly and friendly manner; and another that is to be given in publick, by those who had jurisdiction over the offending person, and

Matth. 18. us; which is this. *If thy brother trespass against thee, go and tell him his fault between thee and him; if he hear thee thou hast gained thy brother. But if he hear thee not, take with thee one or two; that by the mouth of two or three witnesses, every word may be confirmed. And if he refuse to hear them, tell it unto the Church; and if he refuse to hear the Church, let him be unto thee as an Heathen, and a Publican.* Where we may observe, that our Saviour speaks of a twofold Admonition; viz. one that is to be given in private, and in a brotherly and friendly manner; and another that is to be given in publick, by those who had jurisdiction over the offending person, and

and are vested with power and authority to censure him. Now let us apply this to the case in hand. If thy Brother offend by embracing and tenaciously holding some fundamental error in Religion, and this come to thy knowledge, it will be a charitable work in thee, if in a brotherly and friendly manner thou dost privately admonish him between thee and him alone; if thou beest successfull therein, thou hast done a good work, thou hast gained thy brother. But if this will not doe, thou must not leave it so, but take others with thee, and admonish him before them. Thus far may a private person interest himself in admonishing another, who is fallen into, or in danger of falling into Heresie; and if the person admonished continue obstinate against such admonition, he doth by that stubbornness very much add to his crime, and incur the guilt of Heresie; yet properly speaking, he cannot truly be called an Heretick in the eye of the Church, because she hath not yet taken cognizance thereof. And therefore it follows, if he refuse to hear them, tell it to the Church, *i. e.* bring the cause before them who have a jurisdiction over him, and sufficient power and authority to censure and punish him. And being once and again admonished by the Church, if he still remain contumacious, then *let him be rejected*, saith St. Paul, or as our Saviour here, *let him be unto thee as an Heathen and Publican*; *i. e.* let him by Excommunication be cast out of the Church, and counted unworthy the society of Christian men.

This is the method in which we ought to proceed against Hereticks, they must be admonished, and that Admonition must be repeated, and they must be obdurate against that Admonition before we ought to censure them. But it is not a private, but publick, not only a friendly, but authoritative Admonition, and stubbornness against that, which will truly denominate a man, or any Society of men to be Hereticks. For, Heresie is

Aug. cont. an Opinion contrary to that of the Catholick Church, Faustum. saith St. Aug. And whosoever doth obstinately believe that which is contrary to the holy Catholick Faith, is
In Enchi- an Heretick, if he be baptized, saith their Navar. Doctor.
rid. c. 11. And whosoever despising the authority of the Church,
p. 141. n. 2. doth obstinately defend wicked opinions, he is to be
Part. 1. in called an Heretick, saith their Trent Catechism.
expof. art. Now if the Church of Rome can prove that the
9. Symbol. Church of England hath espoused and publickly taught
p. 76. n. 2. any fundamental Errour in Religion, and hath been
 thus regularly dealt withall, and duely admonished by
 those who had authority so to doe, and yet continued
 obstinate in her error against such Admonition; then
 is she guilty, otherwise not. But this I shall have occasi-
 on to consider more particularly hereafter, and there-
 fore at present I shall proceed.

S E C T. IX.

Of Obstinacy in Errour against Conviction.

Tit. 3. 11.
 Αυτοκατά-
 νεσις.

AN Heretick is one that is not only subverted or per-
 verted, but *self-condemned*, saith St. Paul: *i. e.*
 One who having once received and owned the true
 Faith, doth now oppose and condemn it as false, saith
 their own *Lyra in loc.* or one who commendeth Errour,
 and reproacheth truth, saith the *Ord. Gl.* Who like those
 who accused the Woman taken in Adultery before our
 Saviour, is convicted by his own Conscience; *i. e.* who
 is conscious to himself of the evil of his own doings. Self-
 condemnation always supposeth conviction; an Here-
 tick therefore, being one that is self-condemned, must
 also be convinc'd of the error of his way; and one who
 notwithstanding that conviction, still remains stubborn
 and obstinate therein; *i. e.* who resists the repeated ad-
 monition

Jehn 8. 9.

monition of the Church. For, if a man labour under an invincible ignorance, and be thereby betrayed into some dangerous error; or by the misfortune of an ill education have his judgment perverted and prepossessed with wrong notions and sentiments of things, his case is truly pityable; and it would be very hard and injurious to burden him with the guilt of Heresie. But if such an one, being admonished of the evil of his way, shall happen to be convinc'd of his error, and yet, after such admonition and conviction contumaciously continue therein, he will have no plea left to excuse him from the guilt thereof. By the old Law, if a man sinned through ignorance, there was an atonement provided for him; but if he sinned presumptuously, there was no atonement for him, but he was to be cut off from among the people. This was St. Paul's case in the time of the Gospel, for he himself tells us, That he was a blasphemer, and a persecutor, and an oppressor, but he obtained mercy, because he did it ignorantly through unbelief. But if after he was converted, he had been guilty of these crimes, his plea of ignorance and unbelief would then have been out of doors, and his case would have been very dangerous. For it is impossible, that they who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted of the good word of God, and of the powers of the world to come; If they fall away, that they should be renewed again by repentance; seeing they crucify again to themselves the Son of God, and put him to open shame.

These Instances do plainly discover to us, that before conviction, though men be in error, yea though it be a dangerous and fundamental error, and industriously propagated by them, yet may their case be pityable; But when they are better informed, or at least have means sufficient for their better information; if after this they still remain stubborn and contumacious in their

Numb. 15.

24, 25, 26,

27, &c.

1 Tim. 1.

13.

Heb. 6.4,

5, 6.

1 John 3.
20, 21.

Rom. 14.
22.

their error, and persist in the defence and propagation thereof; this their obstinacy will alter the nature of their crime, and render their condition very dangerous if not desperate. *For if our heart condemn us, God is greater than our heart, and knoweth all things. But if our heart condemn us not, then have we boldness toward God, saith the Apostle John. And, Blessed is he who condemneth not himself in that thing which he alloweth, saith St. Paul.*

S E C T. X.

The Church of England acquitted from the guilt of Heresie.

THIS notion of Heresie, which hath been laid down and explained in the foregoing Sections, being not only Ours but Theirs also; being supported by so great and eminent Authorities, as that of *St. Aug.* of their own Angelical Doctor and canonized Saint, *St. Tho. Aquinas*, of their great *Martin Navarrus*, and of the most authentick Authority of their own Church at this day, the Council of *Trent* in its Catechism *ad Parochos*: Our Adversaries can have no colourable pretence to except against it. And if it be admitted, we are ready to joyn issue with them, and contented to stand or fall by it. The point in difference between us is briefly this. *Whether the guilt of Heresie, according to this Notion, be justly or unjustly charged upon the Church of England by the Church of Rome?* To acquit the Church of *England* is my task at present, in order whereunto I shall take a review of what hath been said, and as briefly as may be, apply it to our present case.

1. If it cannot be proved that the Church of *England* doth receive, believe or teach any other Doctrine than what hath been received, believed and taught by the
Catholick

Catholick Church; nor broach any new Opinions, thereby to divide the Church for any secular advantage to her self, nor obstinately defend any false Opinions: Then, by St. *Austin's* rule before quoted, she cannot be justly charged with Heresie: But none of all this ever was, or can be proved against her: And therefore, according to this Rule, she is unjustly taxed with Heresie by the Church of *Rome*.

2. If it cannot be made appear, that the Church of *England* doth corrupt the Faith which was once delivered to the Saints, nor teach any Doctrine contrary thereunto, nor dissent from any known established Article thereof, nor obstinately maintain any such dissent therefrom: Then, by the rule of their own Angelical Doctor, she ought not to be charged with Heresie: But none of all this ever was, or can be made appear against her: Therefore, by this Rule, she ought not to be charged with Heresie by the Church of *Rome*.

3. If it cannot be made manifest by any publick Act or Record owned as Authentick by the Church of *England*, that she hath renounced or forsaken that Faith into which she was baptized, and of which she once made profession; nor embraced any false and new Opinions which are contrary thereunto; nor doth obstinately believe and maintain any such false and new Opinions; Then, by the Rule of their *Navar.* Doctor, she cannot be justly charged with the guilt of Heresie: But none of all this ever was, or can be made manifest against her: Therefore, by this Rule, she is unjustly charged with the guilt of Heresie by the Church of *Rome*.

4. If it cannot be proved that the Church of *England* either doth, or ever did neglect and despise the Authority of the holy Catholick Church; or doth embrace and hold any wicked Opinions in despite and defiance of that Authority; or with a wilfull and obstinate mind, defend and maintain any such wicked Opinions; Then,
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by the judgment of the Council of *Trent* in their Catechism *ad Parochos*, she ought not to be held guilty of Heresie : But none of all this ever was, or can be proved against her : Therefore, by the Judgment of that Council, she ought not to be held guilty of Heresie.

5. If there be not pregnant proof, that the Church of *England* hath embraced some Opinions, which are contrary to, or at least not agreeable with that Faith and common Christianity, which was taught by Christ and his Apostles ; or hath laid a new foundation, *i. e.* made something to be Religion, and an Article of Faith, which really is not so, being not built upon the Foundation of the Apostles and Prophets ; or doth openly teach any Fundamental Errours in Religion, thereby to seduce and withdraw people from fundamental Truth and Holiness ; or doth stubbornly maintain and defend a fundamental Error in Religion against repeated Admonitions and clear Convictions : Then can she not (if this Notion of Heresie be true) be justly burdened with the guilt thereof : But there is not, nor indeed can be any pregnant proof of any thing of all this against her : Therefore, according to this Notion of Heresie, she cannot be justly charged with the guilt thereof.

I am well aware that the Minor Proposition in all these will stiffly be denied by our Adversaries ; they will with great boldness and confidence tell the world, that all this and more hath been, and still may be proved against the Church of *England*. But, God be thanked, though this may soon be said it can never be proved. That they frequently call us Hereticks, and both do and have all along endeavoured to represent us as such to the world, we very well know ; and if they were allowed to be Judges it would go very hard with us, we should not be able to acquit our selves at their Bar. But this we think to be a very unreasonable thing, that they, being Parties, should be Judges too ; and therefore we
appeal

appeal from them. And if they ask whither we do appeal? I answer, we appeal to the Holy Scriptures, to the primitive Fathers, and to the four first General Councils. But because this may seem to be either too tedious, or too troublesome a way of trial, I have made choice of one more short and easie; I have here laid down a Notion of Heresie, which is agreed upon both by them and us, and therefore unexceptionable; by this we are willing to be tried, and by this to stand or fall.

I do not say in any of these Propositions, that they never charged us with any of these things, for that I very well know they both do and have done; but I do say, that they neither have, nor ever can prove any of these things against us. And here now were a fit opportunity to examine the particulars of their charge, and the validity of them; but before I do that, it will be requisite to make good our own ground, and by giving you some account of these Propositions that either are, or will be denied, to make it appear that they are not the issue of a rash and inconsiderate zeal, but the offspring of deliberate and well digested thoughts. And though it be contrary to the Laws and Rules of Disputation, to put one upon proving a Negative, and therefore I need not doe it; yet for once, and to gratifie our Adversaries, I will endeavour to doe a work of Supererogation.

To make it appear that none of all these things have been by our Adversaries proved against the Church of *England*, though it would be no very difficult, yet would it be a very tedious business. For to doe it effectually, I should be obliged to examine not only all the particulars of their charge, but also the strength or weakness of every Argument which they have at any time brought to make it good; which would take up so much time and paper as the designed brevity of this small Treatise cannot allow. I shall therefore wave this, and instead thereof take a more short and compendious, but every

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way as effectual a course; It is acknowledged by all, that when an Adversary is pressed with an Absurdity which he cannot escape, the Argument is conclusive against him; If therefore I can make it appear that it is a thing impossible for our Adversaries, according to their own Notion of Heresie, to make good their charge against the Church of *England*; I may safely conclude that they have never done it, because they could not doe that which is impossible to be done.

A thing is then said to be impossible, either when it is simply and absolutely so in it self, or when it is so only upon supposition. It is then said to be simply and absolutely impossible, when it implies a contradiction, or is altogether repugnant to the nature of the thing; as for instance: That one and the same Body, may be in more places than one, at one and the same time, is a proposition so repugnant and contradictory to the nature of Bodies, that he must be wilfully blind who doth not see an impossibility therein. A thing may be also said to be impossible, upon supposition of an incapacity or insufficiency either in the active or passive power, in the Efficient or Matter that is to be wrought upon. Though the thing be possible in it self, yet if the Agent be not of sufficient power to produce the effect designed, it is impossible upon that account. As for instance: if ten unarmed men should undertake to beat ten thousand well appointed and well disciplined Souldiers in open field; it is possible indeed that those ten thousand may be beaten, but not by those ten, because they have not power sufficient to doe it. Again, a thing may be said to be impossible upon supposition of an incapacity in the passive power or matter that is to be wrought upon; for if the subject matter be wholly incapable of receiving such an impression, as the Agent would stamp upon it, though there may be no defect in the active power, yet in respect of the passive, there is an impossibility. Let us now apply this to the case in hand.

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The Church of *Rome* chargeth the Church of *England* with the guilt of Heresie, and the question is, Whether they can make good this charge against her? I do not question the power of our Adversaries to doe the thing, if it were to be done; but if it be not to be done, then, notwithstanding the sufficiency of their power, there is an incapacity in the subject they are to work upon which renders their attempt impossible. If therefore I do make it appear that it is impossible for them to prove this against us, it will be a fair Justification of the Minor Proposition in all the foregoing Arguments, and consequently a clear discharge of the Church of *England* from that foul aspersion to unjustly cast upon her by the Church of *Rome*. Now this I shall endeavour to make good in this manner.

The Notion of Heresie here laid down, I have made appear to be that which is allowed by them as well as us, and therefore that must be the Standard we are to be tried by. Their work therefore will be, to make it manifest, that there are some Doctrines received, believed and taught by the Church of *England*, which are Errors in the foundation of Religion, and those obstinately defended and maintained by her. Now the only way to know what Doctrines are received, believed and taught by any Church, or Society of Christians, is, to have recourse to the publick Acts, and authentick Records of that Church or Society; and that is no difficult task, for ours are made publick and exposed to the view of all. And if they know not what we own as authentick Records, I shall here inform them. 1. The Holy Scripture is the foundation of our Faith, and the Rule of our Religion. 2. The 39 Articles agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy, in the Convocation holden at *London* in the year 1562, which are partly Positive and partly Negative; where they declare the Faith and Religion of the Church of *England*, they are positive; and where

they reject the Additions, Alterations and Innovations of the Church of *Rome*, they may be termed Negative.

3. The Book of Homilies, wherein the Doctrines of our Church briefly declared in the Articles, are more largely explained. These are the publick Acts and authentick Records wherein the Doctrines of the Church of *England* are to be found, for she publicly declares, That all things necessary to Salvation are contained in the Holy Scripture, and that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to Salvation.
- Art. 6. She also declares, That the three Creeds, the *Nicene* Creed, *Athanasius's* Creed, and that which is commonly called the *Apostles* Creed, ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture. Unless therefore our Adversaries can find Heresie in the Holy Scripture, or in the Articles of Faith summarily contained in the three ancient Creeds, it will be impossible for them to find it in the Church of *England*, because she doth not receive, believe or teach any other Doctrine but what is contained therein, or may be proved thereby. This is that Faith and common Christianity which we received from Christ and his Apostles, and which we resolve (by God's grace) to hold fast. This is that which hath been always held and taught by the *One Holy Catholick and Apostolick Church*. This is the foundation upon which our Religion is built, viz. upon the Apostles and Prophets, *Jesus Christ* himself being the chief corner stone. And therefore unless they can shake this Foundation, unless they will impeach Christ and his Apostles, unless they will charge the whole Church of God with the guilt of Heresie; all their attempts and batteries levelled against us will be vain and fruitless. The Church of *England* will still stand like a Rock, against which those waves may break themselves, whilst she remains unbroken by them.
- Art. 8. Thus,

Thus, you see, how impossible it is for our Adversaries to make good their charge against the Church of *England*, and if they cannot doe it, we may safely conclude they have not done it; and if they neither have, nor can doe it, then is it a foul aspersion by them unjustly cast upon us. For which their unjust, uncharitable and unchristian censure, I pray God forgive them.

Having thus secured that Post which was most likely to be attacked by the Enemy, I shall now take the boldness to make a short Sally upon them; and take an account of their strength, by considering some of the most material Arguments which have been offered by their Champions to make good their charge.

Arg. 1. Pope *Nicholas* (as I find him cited by Bishop *Jewel* in the defence of his Apology, p. 2.) makes short work of it, and very magisterially doth at once determine the whole matter. For (saith he) *Who so denieth the privilege and supremacy of the See of Rome, hath renounced the Faith, and is an Heretick.*

*De Major.
& Obed.
unam San-
ctam, Dist.
22. Omnes.*

Ans. To this I answer, 1. If the privilege and supremacy of the See of *Rome* be an Article of Faith, we desire to know in which of the three Creeds, or in what part of the Bible we may find it, for we would not willingly be wanting in our compliance with any Article of Faith. 2. If this be so, then the Council of *Chalcedon*, consisting of 630 Bishops and Reverend Fathers gathered together from all parts of the world, was a pack of Hereticks, for they gave equal privileges to the See of *Constantinople* with that of *Rome*. 3. If this be so, then Pope *Gregory* the great (and I take him to be altogether as infallible as Pope *Nicholas*) was an Heretick, for he calleth him who usurps such an arrogant style, the forerunner of *Antichrist*. 4. If subjection to the see of *Rome* be a necessary part in the Definition of Heresie, then all the Christians in the world, except those of the *Roman* Communion, are Hereticks; for all of them, as well as we, do unanimously oppose the Supremacy of the Bishop of *Rome*.

Arg. 2. Their Angelical Doctour, and Canonized Saint, *S. Tho. Aquinas*, thus argueth. *When a matter is once determined by the Authority of the Catholick Church, if any one shall obstinately gainsay such Determination, he is to be reputed an Heretick, which Authority (saith he) doth principally reside in the Pope.*

*22. q. 1.
2. 3.*

Ans. This Argument is founded upon several false Suppositions: *viz.* 1. That the Church of *Rome* is the Catholick Church, which,

which we cannot consent to, because we cannot believe that a part is the whole. 2. That the Determinations of that Church are obligatory to all other Churches. This we cannot agree with him in, because *Par in parem non habet imperium*, Equals have no authority over one another. 3. That the Authority of the Catholick Church is principally lodged in the Bishop of *Rome*. This we cannot believe, because we have no warrant for it, either from the Holy Scriptures, or from the four first General Councils, or from any authentick Antiquity.

Arg. 3. Protestants are Hereticks, because they oppose divers Truths propounded for divine by the visible Church

Ans. This Argument is also supported by these false Suppositions: 1. That to oppose any Truth propounded by the Church, is Heresie; This we deny: We grant indeed that to oppose any Truth, howsoever or by whomsoever propounded, is an Errour; but it cannot be called an Heresie, unless it be such a Truth as is an Essential part of the Gospel of Christ. 2. That the Doctrines of the Church of *Rome*, which are opposed by Protestants are divine Truths. This we take to be a false Supposition, for we do not oppose any Truth, much less any divine Truth that is held by them, but only such false and new invented Articles as are by them superadded to the Catholick Faith. 3. That whatsoever is propounded by the Church of *Rome*, is propounded by the visible Church. This we cannot allow, because we know that the Church of *Rome* is but a part, and, God knows, a corrupted part too, of the visible Church.

Arg. 4. The visible Church is Judge of Controversies, and therefore Infallible; To oppose her therefore is to oppose God. This Protestants doe, and therefore are guilty of Heresie.

Ans. It is here taken for granted, 1. That the visible Church is Judge of Controversies. 2. That she is Infallible. 3. That the *Roman* Church is this visible Church. 4. That to oppose her is to oppose God. All which Suppositions are matters of Dispute between us and yet undetermined, and therefore very insufficient grounds to build such a charge upon.

Arg. 5. Want of Succession of Bishops and Pastours holding always the same Doctrine, and of the Forms of Ordaining Bishops and Priests which are in use in the Roman Church, is a certain mark of Heresie. But Protestants want all these things. Therefore, &c.

Ans. We deny the Major. For, 1. Nothing but want of Truth,

Truth, and holding Errour, can make or prove a Man or Church to be Heretical. 2. Because it is not a Succession of Persons, but of Doctrine, that can secure a Church from Heresie. And to such a Succession there are two things necessary. 1. That there be an agreement with the Apostles Doctrine. 2. That there be an uninterrupted conveyance of it down to them who challenge it: Both which we have.

Arg. 6. Protestants have forsaken a Church confessedly very ancient, and besides which there could be demonstrated no other visible Church of Christ upon earth. Therefore, &c.

Ans. To this I answer, 1. That against God and Truth there lies no prescription, and therefore it is great wisdom to forsake ancient Errours for more ancient Truths. 2. That there are many other visible Churches of Christ upon earth besides the *Roman*.

These are the most material Arguments I have yet met with, by which our Adversaries have attempted to make good their charge of Heresie against us; and how rotten a foundation these are to build such a mighty Superstructure upon, I shall now leave to the impartial Reader to judge. And because I design brevity, and am unwilling to draw out this discourse to too great a length, I shall now hasten to a conclusion.

The CONCLUSION.

IN this Discourse I have laid down such a Notion of Heresie, as is generally received and owned by our Adversaries themselves, and by that have strictly examined the Charge which they bring against us, and I hope, have made it very plain and manifest, That the imputation of Heresie to the Church of *England*, is a foul aspersion, and cannot without great injustice be cast upon Her. Which is the only thing I have undertaken to make good in this short Treatise.

I am heartily sorry that there should be any occasion for a Discourse of this nature, I am a great lover of Peace and Truth, and do greatly abhor both Schism and Heresie; by the former of which the Church's peace is disturbed, and her Members crumbled into parties and factions; and by the latter of which her Truth is sullied, her Doctrine perverted, and the whole frame of Religion put out of order. And therefore I do earnestly pray (as my dear Mother the Church
of

of *England* hath taught me) that all those who have erred and are deceived, may be brought into the way of truth, and that Unity, Peace and Concord may flourish in all Nations. I have no pleasure in strife and debates, and if I were not commanded to contend earnestly for the Faith, which was once delivered to the Saints, should be very unwillingly drawn to engage in them. But when I meet with a loud and ungrounded clamour, branding those who embrace, and endeavour to hold fast the holy Catholick Faith, with the odious names of Schismatics and Hereticks, I cannot forbear according to my poor ability, to stand up in the defence of injured Innocency, and abused Truth. This is that which I did design, and have attempted to doe, in both the Parts of this discourse; and if our Adversaries be angry with me for it, I cannot help it, nor am I much concerned at it. But if through weakness or inadvertency, I have failed in my design, or not defended the Church of *England* so well as I ought, and as one more able might have done, from those foul Aspersions, which have been so unjustly cast upon her, I humbly beg her pardon, and do freely submit both my self and undertaking to her censure, well knowing, that she is an indulgent Mother, and will put a favourable construction upon what was well meant.

I shall conclude all with a passionate intreaty, and earnest request, both to those of the *Roman*, and those of our own Communion, that they would all devoutly joyn with me in this humble and hearty prayer to Almighty God,

From all Sedition, privy Conspiracy and Rebellion; from all false Doctrine, Heresie, and Schism; from hardness of Heart, and contempt of thy Word and Commandment, [Good Lord deliver us.]

F I N I S.

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